The Bombay Guardian.

VOL. XV.—New Series.] SATURDAY, OCTOBER 23, 1869. [No. 33

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We regret to learn that the funds of the Orphanage at Sharanpoor are in a low state on account of the many calls for help that have been made from the Famine districts. It is unchristian to cause poor orphans to famish in order to feed the famishing. Extraordinary distress calls for extraordinary liberality. We trust that all who wish the blessing of the fatherless to come upon them will steadily maintain existing Charitable Institutions whilst they make extraordinary exertions for the relief of those who are ready to perish.

—We are obliged to decline inserting a very long letter from a Nasick correspondent eulogizing and explaining the tonic sol-fa system. Those of our readers who know the system would find nothing new in the letter, and those who do not could scarcely be expected to derive much benefit from it.

—'A Parsee' has again sent us a description and condemnation of an indecent custom amongst his countrymen. It is unfit for our columns, but its publication in any Parsee organ might do good. We would advise 'A Parsee' to abandon a religion which seems only to afford him food for ridicule.

—We are surprised that one of our contemporaries has directed so much attention to the church in Sonapore better known by the name of Trinity Chapel. One or two letters on each side thoroughly exhausted the subject; all else besides has been mere tiresome repetition varied only by a few fresh sarcastic abusive and vulgar epithets. Nearly every episcopal clergyman in Bombay has come in for a share of glorification or abuse. Christian charity has been greatly violated on both sides; the odium theologicum has again proved its right to the epithet acerbissimum; and the need of a paper advocating Christian practice rather than so-called Church principles amply demonstrated. Whilst deeply sympathising with those who feel that Trinity Chapel is no longer "a congregation of faithful men in the which the pure Word of God is preached," we cannot but deprecate any exposure of the Ritualistic practices in use there, believing it to be utterly useless, if, as is reported, such conduct pleases the powers that be.

—Some of our readers will have already heard of the death of the Bishop of Exeter. Thirty-five years ago he obtained an unenviable notoriety by his persecution of Mr. Shore, but this Bishop will be best remembered by his conduct in the celebrated Gorham case. Mr. Gorham was a beneficed clergyman in his diocese and a decided adherent of the English Church party. He taught the scriptural doctrine that baptism by water is not necessarily and constantly accompanied by the baptism of the Holy Spirit. The Bishop of Exeter, who seems to have entertained the Romish church doctrine of baptismal regeneration prosecuted Mr. Gorham, but happily for the English church truth prevailed, and it was decided by the highest tribunal in the land, that the regeneration of all infants in and by baptism is not a fundamental doctrine of the Church. It is gratifying to add on the authority of the English *Times* that the Bishop became reconciled to Mr. Gorham and his other opponent Archbishop Sumner, before they respectively passed away.

The following remarkable and important letter, addressed by Father Hyacinthe to the General of the barefooted Carmelites at Rome, was published in the *Temps* of Sept. 20, to which its author doubtles communicated it. It is dated Paris, Passy, September 20, 1869:

"My very reverend Father,—During the five years that my ministry at Notre Dame de Paris has lasted, and in spite of the open attacks and secret accusations of which I have been the object, your esteem and confidence have never for an instant failed me. Of this I preserve numerous testimonies written by your hand, and applying to my preachings as much as to me personally. Under all circumstances, I shall have that in greatful remembrance.

"To-day however, by an abrupt change of which I do not seek the cause in your heart, but in the intrigues of an all-powerful party at Rome, you accuse what you encouraged, you blame what you lately approved, and you require me to speak a language or to maintain a silence which would no longer be the entire and loyal expression of my conscience.

"I do not hesitate an instant. To use a language perverted by dictation or mutilated by reticency, I could not ascend the pulpit of Notre Dame. I express my regret to the intelligent and courageous Archbishop who opened it to me and who has maintained me there in spite of the ill-will of the men to whom I just now referred. I express my regret to the imposing auditory which there environed me with its sympathies, I was nearly adding, with its friendship. I should be worthy neither of the audience, nor of the Bishop, nor of God, could I consent to play such a part before them.

"At the same time I quit the convent I inhabit, and which, under the new circumstances made for me, becomes to me a prison of the soul. In thus acting I am not unfaithful to my vows: I promised monastic obedience, but within the limits of the integrity of my conscience, of the dignity of my person and of my ministry. I promised under the benefit of that superior law of justice and of *royal liberty*, which is, according to the Apostle St. James, the proper law of the Christian. It was the most perfect practice of this holy liberty that I came to ask of the cloister, now more than ten years ago, in the glow of an enthusiasm pure from all human calculations, I dare not add free from every youthful illusion. If, in exchange for my sacrifices to-day I am offered chains, it is not only my right, but my duty to reject them.

"The present hour is solemn. The Church is traversing one of the most violent, obscure, and decisive crises of its existence here below. For the first time for 300 years, an Œcumenical Council is not only convoked, but declared *necessary*; that is the expression of the Holy Father. It is not at such a moment that a preacher of the Gospel, were he the last of all, can consent to be silent, like those *dumb dogs* of Israel, faithless guardians whom the prophet reproaches with not being able to bark—*canes muti, non volentes latrare*. The saints were never mute. I am not one of them, but yet I am of their race—*filii sanctorum sumus*—and my ambition has always been that my footsteps, my tears, and, if necessary, my blood, should fall on the traces which theirs have left.

"Therefore do I, before the Holy Father, and before the Council, protest, as a Christian and as a priest, against those doctrines, and practices which are called Roman, but which are not Christian, and which, by their encroachments, ever more audacious and more fatal, tend to change the Constitution of the Church, the substance as well as the form of its teaching, and even the spirit of its piety. I protest against the divorce, as impious as it is senseless, it is sought to bring about between the Church, which is our mother according to eternity, and the society of the 19th century of which we are the sons in a temporal sense, and towards which we also have duties and tendernesses.

"I protest against that still more radical and alarming opposition with human nature, wounded and revolted by those false doctors in its most indestructible and holy aspirations. I protest, above all, against the sacrilegious perversion of the Gospel of the Son of God himself, whereof the spirit and the letter are equally trampled under foot by the pharisaism of the new law. My deepest conviction is that if France in particular, and the Latin races in general, are given up to social, moral, and religious anarchy, the principal cause is not, most assuredly, in Catholicism itself, but in the manner in which Catholicism has long been understood and practised.

"I appeal to the Council which is about to meet to seek remedies for the excess of our evils, and to apply them with as much force as gentleness. But if fears which I will not share came to be realized, if the august assembly had not more liberty in its deliberations than it now has in its preparation; if, in a word, it were deprived of the characters essential to an Œcumenical Council, I would cry out to God and to men to demand another, truly brought together in the Holy Spirit—not in the spirit of parties—really representing the Universal Church, and not the silence of some and the oppression of others. 'For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?' (Jeremiah, viii.)

"And, finally, I appeal to your tribunal, oh, Lord Jesus! *Ad tuum, Domine Jesu, tribunal appello.* It is in your presence that I write these lines; it is at your feet, after having prayed much, reflected much, suffered much, and waited long, it is at your feet that I sign them. I have the confidence that if men condemn them upon earth you will approve them in heaven That suffices me both in life and in death.

"Fr. Hyacinthe, Superior of the Barefooted Carmelites of P[illegible] second definit[illegible] of the Order[illegible]e of Avignon."

We insert this letter with much pleasure. Such sincerity, manliness and independence are utterly alien to the whole genius of the Romish Faith. Rome's beau ideal of a priest is one who will make himself a corpse, a stick, a piece of wax in the hands of his superior; and as Father Hyacinthe refuses to part with his moral manhood he has been obliged to emancipate himself from slavery. We trust that all God's people will beseech the Father of mercies and God of all grace that He may give unto this hopeful lover of liberty to experience the fulness of that liberty wherewith Christ doth make his people free.

The Bombay Guardian.

SATURDAY, OCTOBER 23, 1869.

THE LORD'S SUPPER.

THE *Indian Church Review*, the first number of which we recently noticed, would appear to have come into existence very much for the upholding of that view of the Lord's Supper which the Bishop of Bombay has been making prominent in his preaching, viz., that it is the grand centre of all true Christian worship, from which all the rest must take its character. This is the dogma of the day in Western India: the question is, how sufficiently to honor and exalt and differentiate, so to speak, the celebration of this Sacrament, so that its lofty character shall be made manifest. At this moment, we are glad to be favored with a copy of "A few Thoughts on the Lord's Supper," by Parvus, published in pamphlet form. It is especially addressed to members of the Church of England, and its object is to show that the doctrine of transubstantiation, whether in its absolute or modified form, is inconsistent with the standards of the Church of England, and is decidedly repelled by the spirit of these standards.

After quoting the words with which our Lord originally instituted the ordinance, the writer of this pamphlet proceeds to say:

"Can we suppose that the Apostles, when they heard these words, thought that the bread in the Lord's hand was indeed His natural flesh, and that the wine in the cup was indeed His natural blood, or that in eating what He put into their hands, they verily ate Christ's body, and that in drinking the contents of the cup they verily drank Christ's blood? The Lord was standing before them, His body whole, and His blood circulating through it. Must they not have understood Him to mean that the bread *represented* His body, and the wine His blood? Must not their thought have been that they were eating *the symbol* of their Lord's body and drinking *the symbol* of His blood?

"Romanists object to Protestants that they *explain away* the Lord's words, and do not take them in their full and proper sense. But the converse of this is the case. Romanists put upon the Lord's words a sense they do not bear, while Protestants receive them in the very sense in which He used them.

"Let us look a little into the phraseology of Scripture. We shall find that the words 'am,' 'is,' 'was,' &c. &c. frequently bear the meaning of "represent."

"When the children of Israel were perishing from thirst in the wilderness, God commanded Moses (Exodus xvii.) to smite a certain rock, and promised that water should flow from it for the use of the people; and this water followed them in their wanderings. The Apostle Paul referring to this (1 Corinth. x. c. 4) says, 'They drank of that spiritual rock that followed them, *and that rock was Christ.*' Does he mean that the rock was changed into Christ? Must he not mean that the rock *represented* or prefigured Christ? He calls it a 'spiritual rock' because it represented a spiritual thing; and for the same reason he calls the manna 'spiritual meat.' Now, if 'that rock *was* Christ' means 'that rock *represented* Christ,' so 'this *is* My body' means 'this *represents* My body'

"Is not this the natural language of every one? Do we not point to one picture and say 'that is my father,' and to another picture and say 'this is my mother?' Does any one understand us to mean that one picture is verily our father, or that the other is verily our mother? We are understood to mean that one *represents* our father and the other our mother.

"Again, when the Passover was instituted as an ordinance to the children of God and their posterity, Moses said (Exodus xii.) 'And it shall come to pass when your children shall say unto you, what mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover.' &c. It is self-evident that the passover celebrated in the land of Canaan could be only a *memorial* of the passover celebrated in Egypt. So the Lord's Supper is a *thankful memorial*, a *commemorative representation*, of the death of Christ.

"Again, the Lord Jesus says (John xv.) 'I am the true vine, and My father is the husbandman.....I am the vine, and ye are the branches.' Did He mean that He was indeed a *grape-bearing tree*, and that His disciples were branches of it? Did He not speak of Himself under the *figure* of a vine, and of His disciples under the figure of branches.

"If the Lord in instituting the Supper had said, 'This bread which I took in My hand I have changed into my body, and the wine I have changed into blood,' it would be our duty to believe it on His authority. And in this case, if we said that He meant only that the bread *represented* His body, and the wine His blood, we should indeed be explaining away His words, and should be blameworthy. But He said no such thing! Using language natural to all, language that He himself had often used, He said of the bread, 'This is My body,' and of the wine, 'This is My blood;' and in understanding the word 'is' to mean 'represents' we take it in its plain and proper meaning."

The refusal to take the words of a particular text, in any other than their exact literal sense, may be very convenient in discussion, while that passage only is allowed to come under consideration. When the inquirer is permitted to look at other passages relating to the same thing, the shallowness of the criticism becomes apparent. It so happens that the only inspired statement of the words of the institution, not found in the Gospels, contains an assurance, positive and literal enough to satisfy the eager literalist, that the words, This is my body, mean, This represents my body. The Apostle Paul gives us this assurance in the 11th Chapter of 1st Corinthians. He says: "For as often as ye eat this bread, and drink this cup, ye do SHOW the Lord's death till he come." The word here rendered SHOW is nothing more or less than a word exactly expressing the idea of our word *represent*. As often as ye eat this bread and drink this cup, ye do represent the Lord's death till he come. It is in the eating of the bread and in the drinking of the wine, that the representation is made; *not* in some mysterious process by which a priest changes through consecration the character of 'the elements' and holds them up before the eyes of the spectators, that they may prostrate themselves before the august Presence. Of all this not a word; this kind of thing is quite excluded; they who addict themselves to this view turn their backs on Scripture. As often as ye eat this bread, says the literalist Paul, and drink this cup, ye do show forth the Lord's death till he come; you celebrate his dying love; declare that his death has been the means of life to you, that you live by the faith of the Son of God who loved you and gave himself for you.

Let us again hear Parvus:

"There are some members of the Church of England who lean towards the doctrines of the Church of Rome, and who though they do not hold transubstantiation, yet think that the words 'this is My body' mean more than 'this represents My body.' They conceive that after the consecration of the elements there is *a real presence* of the Lord in and connected with the elements. For this I see no authority in holy Scripture. The bread is *only bread* throughout, the wine is *only wine* throughout; there is no presence *in them*. There is indeed in the Supper a real presence of the Lord *in them*. There is indeed in the Supper a real presence of the Lord; but where?—*in the heart of the worthy communicant*. He who *in his heart feeds on Christ by faith with thanksgiving* enjoys the real presence: he is one with Christ, and Christ with him; he dwells in Christ, and Christ in him.

"The members of the Church of England above referred to lay great stress upon the following passage of the Catechism: 'The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' If one word had been wanting in the above sentence, then indeed they would be right in laying stress upon it. That word is 'faithful.' But this word gives quite a character and meaning to the sentence.

"The Article on the Lord's Supper shows clearly what is meant by the sentence in the Catechism, so I turn to it. The 28th Article says, 'to such as rightly, worthily, and with faith receive the same (i. e. the Lord's Supper) the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.....The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith. Very important is this statement! If when we eat the bread and drink the wine, we exercise faith in Christ, then do we partake of the body of Christ, but *not otherwise*. And when we partake of the body of Christ not because we eat the bread and drink the wine, but *because we exercise faith*,

"*The body of Christ is eaten ONLY after a heavenly and spiritual manner; and the mean whereby we eat it is Faith.* Let us pay heed to this! What we take into our mouths to eat can be eaten only after an earthly and natural manner. Bread cannot be eaten, nor wine drank, after a heavenly and spiritual manner; nor can faith be the mean whereby we eat the one and drink the other. Therefore eating the bread and drinking the wine in the Supper is not partaking of the body of Christ. It is the exercise of faith (if it be exercised,) that is a partaking of the body of Christ.

"That this is the view of the Church of England is strikingly shown by a Rubric in the 'Communion for the Sick.' It says that 'if through just impediment the sick man can not receive the Sacrament of Christ's body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, *he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*'* It is clear then that partaking of Christ's body and blood means *exercising faith in Him, relying on His atonement, reposing the soul on Him.*"

We would very specially invite attention to the closing argument of this pamphlet:

"High Church Teachers tell us that the Lord's Supper is the centre round which our devotions should move. If this be the case now, it was the case in the days of the Apostles. How came it then that only in one of his Epistles did St. Paul mention the Lord's Supper? And his mention of it in that Epistle was caused by the misconduct of the Church addressed. In addressing the Romans, the Galatians, the Philippians, the Ephesians, the Colossians, the Thessalonians, Timothy, Titus, and Philemon, he does not mention the Lord's Supper. His Epistle to the Romans is a Compendium of Christian Doctrine and Practise; how could he omit from it all reference to the Lord's Supper, if the Lord's Supper be the centre round which the Christians' devotions move?

"The Apostles Peter, James, John, and Jude wrote Epistles for the edification of the Church, and yet there is in none of these Epistles any reference to the Lord's Supper. How strange is this if that Supper be the centre round which the devotions of believers move!

"Alas that this blessed Ordinance, so comforting, so profitable, so calculated to increase and strengthen faith, to inflame love, and to confirm in obedience, should be so mystified, and turned to superstitious uses!"

The argument from the silence of the authors of the inspired epistles is surely a very powerful one, under the circumstances. The question is, Did the Apostles hold that view of the place of the Supper in Christian worship, which our Ritualists do? If they

* The Italics are mine.—P.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

did, it is not conceivable that they should not make mention of it. They were writing to churches many of them newly planted, some of greater maturity, a good many of them troubled with errors and disorders and needing instruction some times in the elementary things of religion; to churches that they had seen and others that they had not seen; they wrote on the subject of worship and on the means of grace; and if they had the modern High Sacramentarian view of the Lord's Supper as the grand centre round which all devotion should move, it is not to be explained how they should dwell on every thing rather than this. But this is just what they do. They dwell on everything rather than this. In looking over the epistles we constantly are reaching points where the Ritualist would have introduced his view, and plead for an ornate and imposing service in connection with the Lord's Supper, and spoken admiringly of the altar, and of the beauties of holiness *in the priest and his vestments*, and pleaded for frequent celebrations, &c. &c. How is it possible for any one who reads over the epistles to the churches founded by the apostles, to believe for a moment that the Ritualistic view of the Lord's Supper is one that the apostles favored and taught? The supposition is utterly preposterous. The fiction dissolves in air, the very moment we apply this test to it.

THE AMENS OF CHRIST.—I.

VERILY, VERILY, *I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him.* John XIII. 16.

The disciples had disputed among themselves which of them should be greatest. Their imaginations had been stimulated by the scenes and circumstances connected with Christ's entry into Jerusalem, the popular acclamations and plaudits, the garments cast in the way, the palms of victory, the testimony of those who had seen Lazarus waked from the dead, the apparent readiness of the people to range themselves under the banner of Jesus. The long-expected hour when Christ would assert his authority and take unto him his true power, and sit as King in Zion, the Lord's Anointed, seemed at hand. Honors would immediately come flowing in upon them, and they would be magnificently compensated for the prolonged period of comparative humiliation and persecution. Well, whose should these honors be? Who would have the chief claim to them? Who should sit on the right and on the left hand of the Prince-Messiah? Who were to occupy the thrones subordinate to His, in His kingdom? Surely there would be a difference. Some of them had been chosen before others, and had been more intimately associated with him in the labors and trials of his ministry than others had; some had made sacrifices to become his followers; some had been singled out by him for special privileges on this and that occasion; for instance, they had been with him on the Mount of Transfiguration, and had seen his glory as of the only-begotten of the Father. Surely then they might expect that a difference would be made in their favor, when the hour came for the distribution of the honors of the Kingdom. They in some way suffered this confident expectation to become apparent; the jealousy of the other disciples was kindled; they scouted the idea that any such distinction should be made, to their prejudice; it was one thing to be subject to the Lord Jesus, but a very different thing to give way to a former fellow-fisherman, and be domineered by a fellow-disciple.

With poignant grief our Lord saw the rising of this spirit. How little had they clothed themselves with the humility which he had been constantly exhibiting; how far were they from his own meek and lowly spirit; how had they failed to see the superior beauty of the self-abnegation which was so markedly his characterestic. How long shall I be with you and suffer you? Have I been so long time with you, and yet have ye not known me? But something more emphatic than words is necessary. Jesus makes himself as a servant; lays aside his garments, girds himself with a napkin, takes a basin of water, and enters upon the duties of the most menial servant. He approaches his disciples to wash their feet, and, in spite of their remonstrances, goes through with it. We are told that he did this with the full consciousness that the Father had given all things into his hand, and that he had come from and was about returning to God. Afterwards he said to them: Ye call me Master and Lord; and ye say well; for so I am; if I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you.

The argument is a very simple one. The servant is not greater than his lord; he cannot therefore refuse to perform acts that his lord performs; he cannot disdain to wait upon those whom his master does not disdain to wait upon; he cannot count that degrading which his master does not count degrading; he cannot refuse to sacrifice his own dignity, convenience, pleasure, in favor of the dignity, convenience and pleasure of his brethren, when Christ, his Lord and Master, gives him the example of such a sacrifice. Surely, if he is a disciple at all, he will shrink back in horror from the idea of making himself greater than his Master. Alongside of this marvellous example, how utterly odious is that pride which would teach the Christian to look down disdainfully upon his brethren, and rather expect them to defer to him, than be willing to give them the preference. What is Christian discipleship? If we look to the Church, we find that it is quite consistent with the spirit that grasps at greatness and desires pre-eminence and looks down upon believers of a lower grade, and wishes to be deferred to and waited upon and made much of. Where do you find the spirit that takes pleasure in the most menial service, if thereby a fellow-believer may be advantaged? Who are they that truly and continually imitate the example of Jesus, and ask for opportunities of service without regard to the honor which cometh from men?

But if any man have not the spirit of Christ, he is none of his. And it is his word that is to judge us in the last day. Surely we ought to be crying mightily to God to send into our hearts the very spirit of his Son, that we may cease from making ourselves greater than Jesus.

The disciples soon found out that there was a great deal of tribulation and humiliation between them and the honors of Christ's kingdom. When the Lord was crucified they were cast into a horrible pit of darkness and dismay. But they arose with him, and the Spirit of Pentecost armed them with faith and hope for the conflict of life. They learned Christ anew; were crucified with him, so as to put away their former hankering after temporal greatness, and were content through much tribulation to enter the kingdom of heaven.

WHAT IS TRUTH?

Yet have I left me seven thousand which have not bowed the knee to Baal. (1 Kings XIX. 18). Seven thousand out of several millions,—one in five hundred. As a nation the Jews were in covenant with God. This covenant secured to them many temporal blessings, such as deliverance from their foes, the needful harvests, &c.; also the presence of God in the midst of them, the temple service, the communication of his will &c.; but upon condition that they should have no other gods before him, eschew idolatry, hearken to the voice of the prophets, observe their law. Now and again they violated their engagements and turned away from God; then God turned from them and gave them into the hands of their enemies. But within this great body of the Jewish nation, there was a very much smaller body of spiritually enlightend men, between whom and God was a covenant of life; men that walked in the steps of the faith of their father Abraham, the true children of God, rejoicing in the assurance of God's love and looking for the Messiah. Compared with the entire community they were generally doubtless in as small a minority as the true believers are in a country like England. At times, we know that even this small number was greatly diminished. These were the redeemed of the Lord, kept by the power of God through faith unto salvation; and for the sake of this righteous seed, God often turned away his wrath from the backslidden and rebellious community. These from generation to generation added link after link to the chain of faith extending from Abraham to Christ. We find Isaiah, Jeremiah, and other prophets mourning because the number of those who hear the word of God and submit to it, is so greatly reduced that they seem almost to be left alone. In the early days of the Jewish nation, the tendency of the great body of the Jews was to conform to their idolatrous neighbours, and get rid of the necessity of remembering Jehovah, the One, the Holy, the Spirit; they were constantly going over into idolatry. After the Babylonian captivity, this tendency does not appear; but instead of it we have the tendency to indulge in pride, self-righteousness, hypocritical observances, the conceit of superiority, contempt for others; in a word Pharisaism. This tendency to glory in their religion and make their boast in the law, reached its climax about the very time when Jesus appeared among them. Groaning under the Roman yoke, the feeling of antagonism to the dominant race, greatly helped them to hate their idolatry and despise their polytheism; and all the patriotism which was debarred the liberty of otherwise manifesting itself, found expression for itself in zeal for their religion. They delighted to trace the superiority of their system, to multiply copies of the Scriptures, and in various ways to honor it, not that their hearts and lives might be made holy, but that they might compensate themselves for their political superiority by the consciousness of the wonderful distinction God had bestowed upon them in giving them a revelation. The letter of the law satisfied them; they made their boast in it and did not trouble themselves to obey it. They seemed to think that God had given them his law that they might be glorified on the earth, not He. And they eagerly drank in all that was said in the prophecies about their future glory, not noticing the real nature of this glory and the process by which it was to be brought about. They looked for the Messiah that he might place his glorious powers at the service of their pride and go forth to fight the battles of their ambition.

I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. (Gen. XXII 8.) Over and over again God exhibited his inviolable fidelity in the fulfilment of this promise; and over and over again the Jews exhibited their unfaithfulness and perversity. God brought the seed of Abraham up from Egypt and would have given them the

and out and out, but they were unbelieving and went back to the desert for forty years. Then he brought them over Jordan and gave them all the land and in the days of David extended its borders far and wide. He did not give them a mere lease of the land; he made it over to them absolutely; of course if they then wilfully threw away the gift, the reproach is theirs not God's. The different parts of the promise are indissolubly connected. 'I will be their God.' The promise is made to a people of whom He is the God; to a people glorying in Him as their sovereign and rejoicing in His divine protection and guidance. They who have Him for their God receive his word and are guided by it. The promise of an everlasting Canaan is to the true people of God, the true seed of Abraham.

The days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. Jer. xvi. 14. The Jews, overlooking the conditional nature of the promises, persuaded themselves that their deportation was an utter impossibility, and denounced as recreants to the true faith, the prophets who predicted the Babylonian captivity. In Isaiah, Jeremiah, Ezekiel, and other of the sacred writers are numerous prophecies of the captivity and also of the restoration from captivity. They were to remain 70 years in exile and then be restored from the various regions in which they had been distributed. At the end of 70 years what took place? Their restoration? No, but liberty to return was given them by the decree of Cyrus. Their restoration was put in their hands; but other 70 years passed before any considerable body of them returned, and vast numbers remained for centuries scattered over all Western Asia, only going up to Jerusalem from time to time. Were the books of the Bible chronologically arranged, the reader would more readily perceive that the numerous prophecies of captivity and restoration refer to the captivity and restoration which actually followed those prophecies. The Jews were to remember with gratitude their restoration from Babylonia as their fathers had remembered the restoration from Egypt. And this they did for centuries, rejoicing in the fulfilment of the very prophecies we speak of.

Correspondence.

To the Editor of the Bombay Guardian.

My dear Sir,—With reference to the letter of "Misri" in your issue of the 16th instant, I have merely to remark that we have no evidence as yet presented that the Apostles baptized any persons having more than one wife. My thought is that there were few such persons in the early churches, and they were received by persons not directly instructed by the Apostles. It would hardly answer for us, who are the successors of the Apostles, to do that which we have no evidence that the Apostles did.

Never would I intimate that any man whatever "should remain outside the pale of salvation." My call to men is, "Whosoever will, let him take the water of life freely."

By the bye, cannot some of our learned men tell us if the early Church Fathers make any reference to polygamy among the early Christians? I do not remember any passage bearing upon this subject. If they do not discuss it the case seems a plain one. The few who may have got into the church "some other way" were the last to be received.

A. H

Epitome of News.

SATURDAY,—October 16, 1869.

—*Friend of India*: "As October advances the famine in Rajpootana is beginning slowly to abate. The locusts have disappeared from Ajmere and the southern districts without doing all the damage that was apprehended. The Indian corn that has been left will soon be ripe, and grain has begun to fall a little in price. Wheat was at 4½ seers the rupee a week ago, and was a little cheaper for a day or two, till an adverse wind brought back a cloud of the retiring locusts. There will be severe distress for some time, but already much less meets the eye. Private houses are not now continually besieged by crowds of emaciated deaths-tricken creatures, and while there is a good deal of diarrhœa and fever there are not many now dying from starvation. When such has been the suffering in our own district, it is appalling to think of what it must have been in parts of the Native States. When the people began to flock through from Marwar on their way to Malwa they are said, by one of our correspondents, to have been often robbed of any little property they had before getting beyond the bounds of Marwar, and when they passed into Meywar they do not seem to have received much pity or aid. A respectable native on going over into Meywar, to the distance of 20 miles, reported that he saw five or six dead bodies on the road, and that at the village he was visiting they did not make any attempt to burn or bury unclaimed corpses, but only dragged them out beyond the village walls, and left them exposed as they would do a dog or an ass. There is little danger of the zemindars of Bengal being put to the blush by the zeal and public spirit of their brethren, the Thakurs of Rajpootana."

—A correspondent of the *Hindoo Patriot* describes the marriage in Calcutta, for the first time, of a Hindoo schoolmaster 26 years of age and 'a highly intelligent, educated and accomplished girl of 18,' as a striking protest against the pernicious custom of early marriage. Baboo Keshub Chunder Sen performed the ceremony according to Brahmist ritual, but the bridegroom and the bride were dressed in orthodox *gorud*, and bedecked with *chandun* (sandal powder). The orthodox *malichundan* was also observed, and the visitors were honoured with the customary garlands. There was no ladies' ceremony—it is filthy enough—as on occasions of orthodox marriages. There was no zenana prison, no bolt nor bar, though there was a purdah, which was afterwards removed. The many Brahmists present were accompanied by their wives, and several Christian converts and their wives were present. A marriage feast followed. The writer describes it as 'interesting to see the advanced Brahmo, the native convert, and the England-returned Bengalee, with the nuptial garlands round their necks, partake of it with becoming merriment and joy.'"

—*Bombay Gazette*: "It appears that the Soldiers' Industrial Exhibition, as well as a camp, is to be held at Mecan Meer on the occasion of the visit of the Duke of Edinburgh. The intention had been to hold the Exhibition at Agra. The troops in the camp will, it is said, number about 6,000 men."

—Same: "The *Cologne Gazette* publishes some further particulars of the murder of Miss Tinnè. It says that it appears from a letter from Herr Rossi, the Austrian Consul at Tripoli, that the unfortunate lady was the victim of a dispute between two tribes of the Tuaregg race. On arriving at Mursuk she obtained an escort from Ichnuchen, the most powerful chief of this tribe, to take her to their camp, where she purposed to spend the summer. Unfortunately the escort consisted of Ichnuchen's enemies, who determined to revenge themselves upon him by murdering his protégée, Miss Tinnè, of course knew nothing of this, and went with them in full confidence, though she was warned by the Turkish Governor of Mursuk that there were dissensions among the Tuaregga. Two Dutchmen, a sailor, and a boy were the only Europeans in her escort, were all murdered at the same time as herself. According to another version, also published in the *Cologne Gazette*, which is given in a letter to the African traveller Rohlfs from Mr. Chapman, the British vice-consul at Bengazi Miss Tinnè was murdered by her escort because she was an obstacle to a plundering expedition which they wished to make in the land of the Jiraffi tribe. The brother of the chief of the escort had been murdered by this tribe, and they accordingly proposed, instead of going to their camp direct, to make a long detour by way of Bilma, where they intended to attack the Juraffis. To this Miss Tinnè objected, and they then determined to put her out of the way. Mr. Chapman thus describes the murder:—

"'A dispute occurred between the cameldrivers, and the two Dutchmen in Miss Tinne's suite went off to the spot to restore order, leaving the lady standing in front of her tent surrounded by the Tuaregg chiefs. Meanwhile the dispute grew warmer and Miss Tinne advanced a few steps to be able to see it more closely. The chief who stood behind her took this opportunity of striking her down with his broadsword. She gave a loud shriek and sank inanimate to the ground. Hearing the screams of their mistress the Dutchmen ran to the tent, but were cut down before they could get their arms. The murderers then broke open the metal jars with which the camels were loaded, thinking that they must be full of gold or silver, and were much disappointed on finding that they contained nothing but water. . . . There were from fifty to seventy negroes in Miss Tinne's suite, but they were not all made slaves, only the youngest and best-looking. Among these was a little negress of the Niam-Niam tribe named Ismina, who was a great favourite with Miss Tinné. The remaining negroes returned to Mursuk with the news.'"

—The *Daily Telegraph* says: "Deliberately the Roman Catholic bishops call upon the Government to overturn the educational system which has been erected by the wise forethought of great statesmen, and sanctioned by the experience of great prelates. To that demand the State can give a clear and emphatic reply. With Protestant or with Catholic education it can have nothing to do, but it must look to national education alone. Meanwhile, the State can spare no pains to improve and complete that system of education which has already done so much for Ireland. That great work will not be complete until the most remote and the smallest district shall have its own school, and until a good education shall be placed within the reach of every peasant's son and daughter, at a price which even an Irish peasant can afford to pay. It is the duty of the State to keep up the standard of education, so that the teaching of the national schools may have the mint mark of supreme efficiency. In future, as at present, those schools can know no distinction between Protestant and Roman Catholic. As national schools they cannot be sectarian. But there is no reason why they should not [illegible] in the bad sense of the word; or why the Roman Catholic on the one hand, and the Protestant or the other, should not impart [illegible] *that special teaching which cannot be imparted* in the class-room."

—According to one of our English contemporaries, Dr. Poggide suggests electricity as a cure for diseases both of the body and the mind. He asserts that children physically weak and wanting in mental powers may by the action of electricity be strengthened both in body and mind, "and acquire an aptitude for work and a facility of learning to which they were strangers before the treatment." The Lyceum of the Prince Imperial at Vannes is to be made a proving house for his system. Should the experiment prove successful, treatment by electricity will supersede the use of the birch, a change which will probably be hailed with rapture by the rising generation.

—It is reported that some of the shareholders of the Frere Land and Reclamation Company intend to entrust the business of the Company to Messrs. Forbes and Co.

MONDAY,—October 18.

—*Overland Mail*: A 'Cambrian League' has been started, with the motto 'God and the right,' its object being to vindicate the rights and abolish the wrongs of the Welsh people. It will limit its efforts to one thing at a time, and its present object is the abolition of the State Church Establishment, with its alien Episcopate, and the appropriation of its revenues to national Welsh purposes, without distinction of sect or creed.—The Washington Government supports its Minister at Madrid in the demands respecting Cuba. Spain indignantly protests.—There has been some talk of the abdication of the Emperor Napoleon in favour of his son.—It is rumoured that the King of Portugal will abdicate in order to accept the Spanish crown.—The acting civil Governor of Tarragona has been assassinated when attempting to put down republican demonstrations against the Government of Spain.—The Prussian Diet will be opened by the King in person on October 6. The Crown Prince of Prussia will visit the Sultan of Turkey in October.—A great fire in Dresden has destroyed the Court Theatre.—Victor Hugo and other illustrious politicians have taken part at a Congress of Peace and Liberty held at Lausanne.—What appears to be the final act in the Paraguayan war is reported. Lopez and his army have been utterly defeated.—The European Assurance Society is winding up, and the prospects

of the liquidation are believed to be very bad. Summonses have been taken out against the directors and managers of the Albert Company on a charge of conspiracy.—The Riflemen fêtes at Liége are passing off in a highly satisfactory manner.—A murder, believed to be agrarian, is reported from Trim, county Meath.—Capt. J. C. Provost and Capt. James Stoddard have been gazetted rear-admirals.—The Lord Justice Clerk Patton of Scotland has been missing for several days, and it is feared has been drowned.—There is to be an official inquiry respecting the loss of the *Carnatic*.—Amongst the deaths recorded this week are—the Bishop of Exeter, Admiral Curry, Capt. J. Hudson, R. N., Sir C. Rushout, Bart., Sir T. J. Fetherstone, Bart., Lieut. Gen. W. Cotton, Madras Retired, Major J. Jessop, C. B., Capt. G. A. A Warner, Madras Staff Corps, and Capt. J. Davern.

—The *Record* states that the Rev. E. Husband, late curate of Atherstone, Warwickshire, has been received into the Church of Rome by Father Newman, of Birmingham.—The accouchment of the Princess of Wales is expected to take place the latter end of November or beginning of December.

A Reuter's telegram from the Cape announces that Bishop Twells, who had left his diocese for Natal, had placed his resignation in the hands of his Metropolitan. It appears to be doubted whether the Bishop could obtain a fair trial amongst the Dutch settlers hostile to his Mission.

—The *Times* considers that Dr. Cumming has conferred an obligation on the public by eliciting from the Pope so clear a statement as is contained in the letter of his Holiness to Archbishop Manning. It is the old story—*Vestigia nulla retrorsum*; but a fond hope has lingered throughout the last three centuries that the footsteps planted during a period of excited controversy might at least be readjusted, and that some friendly explanations might le d once more to a mutual understanding. Some of the best minds among Roman Catholics themselves have indulged and encouraged such a hope. The world has to thank Dr. Cumming for having for ever dissipated this illusion.

—*The minister of the Free Church* at Coupar Angus, Perthshire, has instituted proceedings in the Church Courts against one of his deacons and members for holding views contrary to the Confession of Faith. The peculiarity of the case is said to lie in the circumstance that a member should be expected to subscribe to the standards of the Church in the same way as a minister who has to regulate his belief by them. It was expected that the question would have been discussed at the Presbytery of the bounds last week, but the minister said he was not yet in circumstances to bring it on, but hoped to be able to do so at the meeting next month.

—The Emperor of the French is said to be sufficiently recovered to resume his ordinary mode of life, and has addressed a despatch to the troops at Chalons, stating that he fully intended to have been present at the breaking up of the camp, but that his physicians still oppose. The camp has consequently broken up without his presence. The physicians have now discontinued their regular visits at St. Cloud. The *Patrie* says that His Majesty looks much better than he has done for the last two months.

—It is rumoured that the candidature of the Duke of Genoa has failed, that the King of Portugal will abdicate in order to accept the Spanish Crown, and that during the minority of the Crown Prince of Portugal, Don Fernando will act as Regent.

—It is believed in political circles that when the Cortes reassembles it will proceed to discuss the choice of a candidate for the throne, and that its first step will be to elect the King of Portugal as King of Spain.

—Prince Hassan left Alexandria for England on September 16, intending to pursue his studies at the University of Oxford.

—*Friend of India*: "The Church now being built in Mandalay at the cost of the King of Burmah, has excited no little interest in some ecclesiastical circles in England. Her Majesty has expressed her intention, through the Archbishop of Canterbury, to present a lectern to the Church. The Rev. A. H. Sladen will give a font, Major Sladen an East Window, and the Bishop of Calcutta, Communion Plate and 'Altar' cloths. Other requisites are promised."

Times of India: "A new dhurmsalla has been built on Bund road in Poona for the accommodation and use of Parsees by Mr. Hormusjee Sorabjee Tarreevalla, formerly a resident of Bombay. There is already one building of the kind in Poona, known as Shett Pudumjee's Dhurmsalla; but the new one is said to be more commodious and better suited for the purposes of a traveller's bungalow.

—"We are glad to be able to announce that the Post-Office authorities have at length arranged to make up a mail, as an experiment, by the early morning post on Saturdays for India and China, *via* Brindisi. By this supplemental mail one day's later news will reach India by each mail than heretofore—that is, if the Italian packet reaches Alexandria in time for the despatches to go on with the ordinary mails."

—"In July the cholera appeared in Teheran, the deaths averaging 27 a day; and the 'Mofussilite' suggests that it probably found its way through Afghanistan to Peshawur, and mayhap by the Bolan route to other parts of India."

—We are glad to be able to announce, on the authority of the *Indian Public Opinion*, that "the Sind (Extension) Railway is about to be undertaken at once. Lieutenant Colonel McLeod Innes has arrived at Lahore to make the preliminary arrangements.

—The Government of India has received intelligence from Bundlekund that cholera is abating throughout the province, and has entirely disappeared from many places. Owing to the late copious falls of rain, the prospects of the ensuing harvest are excellent, especially in Malwa, and there is every ground for anticipating favorable returns of wheat and opium.

—*Friend of India*: "The Rev. Messrs French and Knott are prepared to open their Divinity School for natives at Lahore on 1st January next. They invite missionaries to send candidates, who are to be trained in the vernaculars and classical languages of their own country to do the work of evangelists and pastors. Candidates must be supported by those who send them, and must show proficiency in some one—either of the original languages of Holy Scripture, or the two great classical languages of India, or in English. Long proved and faithful experience in missionary work will be accepted in lieu of such proficiency. The vernacular will be strictly adhered to as the medium of instruction. While under instruction the students are not to engage in public preaching or ministration. No candidate will be finally accepted till after a probation of three months. Each course is to be of nine months' duration ending in June. The candidates will not be guaranteed entrance into the ministry. The whole scheme is marked by the highest philanthropy and practical good sense. If successful it will do much towards the establishment of a self-developing Native Church. Indirectly this school is intended to evangelize the frontier and the countries on our border."

—*Indian Army Gazette*: "The Lieutenant Governor of Bengal has directed grants-in-aid to be given to the Baptist Mission among the Sonthals, near Rampore Haut, on the same terms as those on which grants are given to the Church Mission near Rajmahal. These aborigines seem to have created a wide spread interest among the good people of England and India. Besides missions already existing among them, sent there by the Baptist and Church Missionary Societies, the Free Church are also intending to establish one shortly. There is plenty of room for all these missions, and we have no doubt that they will work in harmony.

"From a report made by Mr. Dalrymple, the commissioner of Bhaugulpore, at the request of the Lieutenant Governor of Bengal, we learn that the Baptist Mission was established among the Sonthals in 1867—that two bungalows had been erected there for the missionaries, also a small church and a school house, where 14 or 15 Sonthals of all ages, men and boys, obtained an education. The missionaries preached both in Bengalee and Sonthalee. They also dispensed medicines every morning to numbers of poor people who readily came to receive medical treatment Mr. Dalrymple says—'I think this mission promises to be permanent. Mr. Johnson has secured the lease in perpetuity of a plot of land some 22 beaghas in extent, at an annual rent of Rupees 33 from the Mulhatee Zemindar. This Mission though it is of Baptist persuasion, is not likely to clash with that of the Reverend Mr. Storrs of the Church of England, at Taljharee 7 miles west of Rajmehal, as Mr. Storrs has arranged a line of boundary with Mr. Johnson, besides which the two Missions are about 88 miles apart from one another. I would therefore venture to recommend Mr. Johnson's Mission to the favorable consideration of His Honor the Lieutenant Governor of Bengal.'"

TUESDAY,—October 19.

—To the list of 135 protesters against Widow Marriage excommunications in Bombay, thirty more have added their names last week. No excommunication is heard to have been declared against these thirty!

—We hear that, as a part of general education before taking the reins of Government, the Maharaja of Kolapoor is likely to make a trip to England. He will probably start in March next.

—*Indu Prakash*: "A German astronomer has written a pamphlet to prove that we are soon to have a second moon, and that it will be nearer than our present Luna. Let the authorities of the Lunatic Asylums look sharp"!

—The much expected durbar at Agra is not to be held, though the visit of the Duke of Edinburgh to India in December next is a certainty. The new Foreign Secretary's letter to the Secretary of Government of North-West Provinces sets the matter completely at rest. Owing to the higher prices of grain in Rajpootana, which are not expected to decrease until the spring, the scarcity and dearness of cattle and carriage, the reduced revenue of several Native chiefs, the great expense their journey to Agra would entail, and the dangers which, under these circumstances, are likely to attend a large concourse of of native troops and followers predisposed to disease by bad food, Lord Mayo regrets to say "that it would be impossible to carry out his intention of inviting the Chiefs and Princes of India to meet His Royal Highness in Durbar at Agra."

—*Indian Mirror*: "The medical officer of Pentonville Prison, in his report presented this year, mentions a remarkable case which occurred recently in that gaol. Convict '5,211' was suddenly seized with vomiting of blood, and died of hæmorrhage in a few hours. The post-mortem examination showed a counterfeit half-crown lodged in a pouch in the gullet, which had caused ulceration and perforation of the aorta. The prisoner had been a 'smasher,' and in order to escape detection swallowed this coin ten or eleven months before his death. The absence of any difficulty in swallowing food, or other symptom indicative of the presence of a foreign body in the gullet, is remarkable."

—Professor Smyth's monomania, that the Great Pyramid of Gizeh was built by revelation to give the world a standard of lineal measure for all nations and times, and that that standard was the British inch, has been finally disposed of by Sir Henry James, Director General of the Ordnance Survey. Last winter he directed the party of Royal Engineers from the Ordnance Survey, who were working in the peninsula of Sinai, to measure the four sides of the Great Pyramid as they returned through Egypt. The original extent of these four sides when the structure was perfect, is still preserved by rectangular sockets, cut in the solid rock to receive the foundation stones. Not till Mr. Inglis, of Glasgow, laid bare these sockets, before the end of Professor Smyth's visit, had the Pyramid been properly measured. The mean length of the sides is 9·120 inches, which is precisely equal to 500 Egyptian or Greek cubits of 18·2415 inches. This verifies the conjecture of Sir Isaac Newton, "that the base of the Pyramid was made a round number of Egyptian cubits."

—H. E. the Governor paid a state visit to the Chief of Gondul on Friday evening last. The Governor was accompanied by the Hon'ble Mr. Mansfield, and other functionaries of Government as well as by his personal staff.

—The *Times of India* says: "Though there will be no durbar at Agra, it is said to have been decided that the Duke of Edinburgh may, if he pleases or rather if he cares, see a gathering of chiefs at Lucknow and Lahore, where a force of similar strength to that intended for Agra would be shown him. The chief reception will be at Calcutta; the others, at Delhi, Lucknow, Agra, or Lahore would fall upon the Lieutenant Governors and the Chief Commissioner."

—*The Englishman's* "Roving Correspondent," in concluding his record of all that he saw on the journey from Europe to Bombay, bears testimony to the excellent time they had of it on board the B. and B. S. S. *Neera*, Captain Hanscom, from Suez. He says—"I could say a great deal "of the comforts of the *Neera*, which charges us "£40, instead of the P. and O. £60. We have been

'wholly satisfied with her and her Captain." Similar testimony is born by every batch of passengers, whether homeward or outward-bound. If the Bombay and Bengal Company maintains its present reputation, as no doubt it will do, it at any rate need fear no rivals the opening of the Suez Canal can admit to these waters.

—The Government of India has received intelligence from Persia, that cholera has again broken out in Teheran and the adjoining villages. During the first week in July the deaths by this disease had increased from eight to twenty-seven a day.

It is also reported that the silk crop, which is the great staple in the Persian province of Ghilon, has almost entirely failed, owing to a disease amongst the silk-worms.

—Under date of Nusseerabad, October 10, we learn that the Rev. Mr. Martin had just returned from a short tour in part of Meywar, where he found that the distress was terrible. In many places the crops have been almost entirely destroyed by locusts.

—A Coroner's inquest was held on Sunday last at Clare Road, Byculla, concerning the death of Mr. J. H. Willy, pianist. The jury returned a verdict that "the deceased died from the effects of excessive drinking."

WEDNESDAY,—October 20.

—*Times of India*: "The following is the text of the bill introduced into the Canadian Parliament for the punishment of seduction. The Bill is evidently due to the late cases of seduction and murder which created intense sensation in Canada:—1. Whosoever shall, under promise of marriage, seduce and have illicit connection, with any unmarried women of previous chaste character, is guilty of a misdemeanour, and shall on conviction, be liable to be imprisoned for any term not exceeding two years, in any gaol or place of confinement, with or without hard labour, or to pay such fine as the Court may award, in addition to or without any such other punishment as aforesaid. 2 No conviction shall be had under this Act on the evidence of the woman seduced unsupported by other evidence, nor unless the indictment is found within two years after the commission of the offence. 3. The subsequent intermarriage of the parties may be pleaded in bar of conviction."

—"The October vacation of High Court both on the original side and on the appellate jurisdiction commences to-morrow. Sir Charles Sargent will be the sitting judge in chambers during the vacation, and his Lordship will be in chambers at 11 o'clock a. m. every Friday. The court offices will be closed on Saturday, but open on other days during vacation between the hours of 2 and 4 p. m. for the disposal of business of pressing nature"

—"The General Report on the administration of the Bombay Presidency for the year 1868-69 has been issued. Most of the matter it contains is old."

—"We hear that His Excellency the Governor will leave Poona for Mahableshwur on or about the 25th instant. From Mahableshur it is said His Excellency will proceed to Sattara between the 10th and 15th proximo *en route* to the Dharwar Districts."

—"We observe that by an order of H. E. the Commander-in-Chief, the station of Kurrachee is in future to form a portion of the Bombay district.

—*Central India Times*: "The arrest of the Wahabee Moulvie mentioned in our last issue took place in Rajpore, but as he is a permanent resident of Kamptee, information supplied from that station led to his capture while on one of his propagandist tours in Chuttoesgurh. We learn that though not actually confined, he is under the surveillance of the Police until an answer is returned to a reference which has been sent to the Madras Government regarding him."

—It is reported, says the Nagpore paper, that the Commander-in-Chief, Sir William Mansfield, intends recommending the withdrawal of the regiment of European Infantry from Kamptee, as, it is said, he does not consider the location of one necessary or desirable at that station.

—*Bombay Gazette*: "The two vessels, *Tweed* and *Calcutta*, with the cable for the Persian Gulf, sailed from Bombay yesterday afternoon. Major Champain, R. E., Mr. Latimer Clark, Mr. Preece, and their staff proceeded by the *Tweed*, which is in tow of the *Dacca*, and will proceed to Jask. There, the cable on board will be joined to the shore end with which the *Amberwitch* sailed some days ago. The *Tweed* will then proceed in tow of the *Dacca* and pay out her length of 250 miles of cable. The *Calcutta*, which is in tow of the *Earl Canning*, will at once proceed to Linga Roads and lie there till the *Tweed's* cargo has been laid. The gentlemen in charge of the undertaking will then proceed on board the *Calcutta*, and after the splicing of the two lengths has been completed, the *Calcutta* will be towed to Bushire by the *Dacca*. The *Tweed* will return in tow of the *Canning* and it is expected that both vessels will reach Bombay by the beginning of December to have their tanks removed and the decks and beams replaced.

THURSDAY,—October 21.

—*Bombay Gazette*: "We understand that from next year the Mofussil High Schools will be examined by two of the professors of the Elphinstone College."

—The *Mofussilite* surmises that the object of the Turkish embassy, now *en route* to Bokhara, is to cement a union between the Shah of Persia, the Ameer Shere Ali, the Shah of Bokhara, the Kooshbegi, and other Khans, for purposes of self-defence against the Russians.

—*The Indian Daily News* says: "The wretched system of prostitution that has hitherto been encouraged in so many pagodas, has just received a severe blow in two decisions, one of which has declared prostitution a trade that must be taxed, while the other has consigned a woman to jail for bringing up a female child for immoral purposes. It is a thousand pities that when we first conquered the country we did not crush out all these strongholds of iniquity, or at least convert all these temples into arsenals, and pack off all their contents to the British Museum."

—"We hear from Burdwan that the fever which has depopulated whole villages in that vicinity is still very prevalent and fatal. A chief cause suggested is that, less rain than usual having fallen there, the impurities collected in the tanks have not been subjected to the usual amount of dilution. Another cause of mortality may not uncharitably be found in the popular (native) method of medical treatment. The patient, we are gravely told, is undressed and oiled, and then placed before a fire, on which is a vessel filled with river sand. When the sand is intensely hot it is ladled into bags, which are at once applied to the head and person of the victim. The treatment is persisted in until the patient recovers or dies."

—"Even superstition is getting enlightened, in these days of progress. The *Gujrat Mitra* relates the instance of one Sett Sakhidas Hurjiwun, of the Kupudwunj talooka, who, being deprived of the privilege of enjoying a young hopeful, moved heaven and earth to accord to him the coveted blessing. The gods were appeased, and the gentleman at last obtained his object. The importance of such a happy occasion was not allowed to pass unnoticed. A series of offerings to the gods and gifts and feasts to the people were commenced, and there was one novel feature in the celebration of this fête. Among the divinities to whom he paid his tribute was also the goddess of Learning (of Imagination, or Philosophy), for which a procession was set out consisting of all the boys and girls that attended the local schools, and many of the villagers, and the usual accompaniments of such a congregation. The boys recited poems; the girls sang affecting 'gurbas'; with sugar-candy and sweetmeats they were loaded amidst the chorus of native music; to the elders were offered opium, betelnut and flowers. The goddess of Learning was thus unusually honored and propitiated."

—The *Siecle* in an article on Father Hyacinthe's celebrated letter says: "He is too celebrated and widely known for a notice of him to be here requisite. His name is Loyson; he took orders late in life, and is believed now to be about 55 years of age. His enemies accuse him of fickleness and mental instability, mainly, as it seems, on the ground of his having already belonged to the Dominicans, and, I think, some other order, with whom he for some reason could not get on, and so voluntarily separated himself from them. For the last two years, especially, the sermons of Father Hyacinthe, which have been greatly run after and admired, have been remarked for their bold and independent tone. Not long ago he surprised many, and made some indignant, by combining from the point of view of civilization the Jewish, Catholic, and Protestant religions. By these and other latitudes of speech he is supposed to have provoked the blame of the Holy see."

FRIDAY,—October 22.

—*Bombay Gazette*: "We believe that Mr. Frank S. Chapman, Secretary to Government, will be appointed to represent the Bombay Presidency, in the Legislative Council of the Government of India; and that Mr. Ravenscroft, who will shortly arrive from Europe, will succeed Mr. Chapman in the Secretariate."

—"We learn by telegram from Poona that the Bill 'for the prevention of adulteration of cotton and the better suppression of frauds in the cotton trade in the presidency of Bombay' was read a third time and passed yesterday evening at the meeting of the Legislative Council."

—*Indian Church News*: "We learn with much pleasure that a Church Needle-work Society has recently been started in Bombay, for the purpose of working altar and other church linen embroidery, for the churches in this diocese. Already some ten ladies have joined the society, and operations will be commenced as soon as materials are received from England. We heartily wish the Society God-speed in its efforts to promote His glory."

—*Times of India*; Byculla Schools: "The Directors of the Byculla Schools have, we understand, had instructions from Government not to admit any more children into the Military Asylum if their fathers are living and effective, and Government have also declined to pay for those now in the Asylum unless their fathers have left India or are dead. Unless some arrangements are made to retain them in the Asylum, 40 children, some infants, will have to be returned to the regiments; in some cases (where the mother is dead,) to the care of the father only, who having paid his subscription to the Asylum will naturally enquire why its benefits are denied to his children."

—We are now in a position to confirm the report current on Wednesday that the gun-boat Clyde had been fired on at Muscat, though we cannot as yet say under what circumstances such an outrage was committed upon the British flag. The intelligence was sent to Government by telegraph; and on Wednesday, Captain Douglas of H. S. M. Daphne, at the request of Sir Seymour Fitzgerald, proceeded to Poona to confer with His Excellency on the subject. The Daphne is expected to leave for the Persian Gulf to-morrow or next day."

—"Mr. C.J.A. Pritchard, Joint Honorary Secretary and Treasurer of Calcutta Committee of Enquiry into the affairs of the Albert, has announced that the Calcutta policy holders had subscribed Rs. 5,200 up to the 16th instant. Of that sum £400 had been remitted to the London representatives of the policy holders to meet their necessary expenses. The Madras policy-holders had, according to latest advices, subscribed some Rs. 500 odd."

—"The Lahore paper states that the Maharaja Sindiah will make a tour in the Punjab shortly, accompanied by Major General Chamberlain. The only object of this prince is to see a country of which he has heard so much, and the effect of twenty years of English rule on what was formerly imagined to be the fiercest and most liberty-loving people in India."

—"H.M.S. *Forte* we learn, while cruising near Cape Guardafui, ran aground and did considerable damage to her keel. It is supposed that Sir Leopold Heath had been cruising in the many bays about the Cape in search of slave dhows, which find a refuge on that irregular shore. The neighbourhood is well known, and there is a good depth of water, but great care has to be taken in consequence of the strong set of the currents. The *Forte* will probably soon arrive in Bombay for repairs."

THE ARROGANCE OF ROMANISM.

We must express our gratitude to Cardinal Cullen and the Roman Catholic Hierarchy of Ireland for telling the world explicitly what are their demands. As long as they were silent it was easy to deceive ourselves. In spite of the Syllabus, in spite of the Encylical, in spite of the avowed objects of the Holy Father in convening a General Council after the lapse of 300 years, men were able to believe that in some mysterious way Liberalism could be reconciled with the pretensions of Ultramontanism. It is true that in Spain, in Italy, and even in Austria the spirituality of the Catholic Church is waging open war with the freedom and toler-

tion of the civil power; but it was thought that there was something in the constitutional atmosphere of the United Kingdom which checked the growth of the monstrous regimen of priests even in the bud. The remarkable correspondence between Lord Mayo and the Catholic Hierarchy, in which the latter defined the limits, or rather showed that there were no limits, to the power of control the bishops sought over the higher education of Ireland, was totally irreconcilable with the notion that there was any difference between Ultramontanism among Irishmen and the same power in the Vatican. Yet the notion was tenaciously held. It can be held no longer. The Pastoral of Cardinal Cullen; the resolutions of the Archbishops and Bishops dispel the delusion. The Cardinal gives notice that he will deprive of the sacraments of the Church all parents who send their children to be taught in mixed model schools of Ireland, where they may learn the elements of knowledge side by side with Anglicans, Presbyterians, Socinians, Arians, "Swaddlers," and others, to the corruption of their morals and the danger of their faith. "Swaddler is, it appears, a contemptuous synonym for Protestant, used by the lower Roman Catholics, which the cardinal enshrines among the charities of his Pastoral. If the resolutions, to which he and the other Archbishops and Bishops have agreed are not supported by equal fulminations, they are even more arrogant in their relations to the State. The cardinal condemns those parents who allow their children to sit side by side with Protestant children on the same form, and learn out of the same lesson-books, to live unblessed and to die unconsoled, but he may claim that, however rough-shod he rides, he tramples on his own people. The resolutions of the Hierarchy go further. They touch the nation. They demand that an end be put to Trinity College as a mixed place of education, and that its endowments be parcelled out, a proportionate share allotted to the foundation of a purely Roman Catholic College for the training of young men on purely catholic principles. They demand a similar partition of the endowments of the Royal schools, the Erasmus Smith schools, and other high schools of the country. They demand a re-settlement of the Queen's College so as to convert them into as many denominational institutions. In a word, they demand that common education be everywhere overthrown, and denominationalism exalted in its place. *It is a singular illustration* of the alleged community of feeling between the Roman Catholic prelates and the mass of Catholic laymen that at the fag-end of their precise and categorical demands for the total subversion of a system of education the laity have been well content to support, they append a vague general resolution in the land question affirming their opinion that it is necessary to settle it.

The first feeling of the political mind of the nation on reading the report of this action of the Cardinal and his brother prelates must be one of amazement. The reputation of the priesthood of the Roman Catholic Church for astuteness vanishes with other delusions. Such an address as Cardinal Cullen has issued seems almost designed to challenge the opposition of everyone. He is insolent with the insolence of Becket towards the laymen of his own church. He insults Protestants. He treats the civil power with contempt, as a mere purse-bearer to supply his demands. He condemns the whole current of modern thought, and puts himself forward to stem and arrest its progress. Whatever is distinctively liberal he repudiates, and even hates with a fervour likely to promote a most lively reaction on the part of those who are in any degree liberal. The especial institutions he denounces—the Model Schools—are, as their name implies, the places where the national system of education is most faithfully put in action. The children of parents of all creeds meet there and are taught together as the children of the Father of All Men. There is no distinctive religious instruction, "with the exception of those things in which all agree." Secular education the children receive in common, and as the children may be Roman Catholics or "Swaddlers," so may the teachers be. They are, of course, day schools, and while religious education is thus secured by the example and teaching of home, there is also an extra holiday every week, intended by the founders of the system, and, until the Bishops resolved to discountenance the schools, actually devoted to the catechizing and instruction in faith of the children by their several religious ministers. It is needless to dwell on the advantages of such a system. It instils ideas of a common humanity and a common nationality; it secures the freedom of intellectual development, yet it provides for the instruction of the religious faculties of man's nature. But this is not enough for the Cardinal. The children are not taught the mysteries of religion while learning the multiplication table. The duty of going to mass is not inculcated when they learn the alphabet; and they are exposed to the corrupting influence of association with Protestant children, who "though wandering in the mazes of error, and without a ray from Heaven to guide their steps, are sometimes anxious to rob their Catholic companions of the true faith." The Cardinal quotes with approbation, as applicable to Ireland, the sentiments enunciated by the Roman Catholic Bishops of the United States in Council at Baltimore in 1866, in condemnation of the common school system of America. "The companions whom our Catholic children meet at school are generally such in regard to morals, example, and wicked licentiousness in speaking and acting, that by treating and contracting familiarity with them, all vestiges of modesty and piety are destroyed in our young people as wax is melted away at the presence of heat." This charitable judgment on the non-catholic children of the United States the Cardinal applies to the children of his Protestant fellow-countrymen, and we should be alarmed at the picture of corruption of morals it shows forth if we believed it in any degree true. What we do see in this language is something very different. It is simply evidence that the Roman Catholic Hierarchy of the Federation are afraid lest their faith should not be strong enough to keep their children together when brought into contact with children of other creeds. They probably see that men bred and living in the freedom of the American commonwealth renounce their authority and fall into "the delusions of private judgment," and hence they desire to isolate them from all the rest of the world, from their cradles, were it possible, to their graves. The Cardinal is under the same terror and has the same aims. The insidious influences for many years at work among the Irish Bishops have, it would seem, converted them one by one to the same view. The result is an attitude of mind which betrays an utter faithlessness in the faith they profess to believe irresistible. It is an obvious remark that in a country where the mass of the inhabitants are Catholic the association of Protestant and Catholic children at school is at least as likely to make Protestants Catholics as Catholics Protestants; but the Irish prelates seem to despair of the living power of their religion, and their want of confidence manifests itself openly in the most bigoted denunciation of the belief of their fellow-men.

The language of Cardinal Cullen in his Pastoral must provoke resentment, but he may plead that it is a document addressed only to those who accept it willingly. The pretensions of the Roman Catholic Hierarchy towards the State are simply intolerable. There is not one of their resolutions on the Education of Ireland which will not be emphatically repudiated by the nation; there is not one which would not be rejected by Parliament should a proposal embodying it come before the Legislature. The lessons of the last two years seem to have been thrown away on these prelates. They have probably never understood how much the fall of the Conservative Government was due to Lord Mayo's suggestion for the endowment of a Catholic College. They are unconscious of the effect of the publication of the correspondence between Archbishop Leahy and Lord Mayo in enlightening the public mind. They have not understood how a proposal of great moderation and acknowledged wisdom proved abortive during the last session through the profound antipathy of England and Scotland to anything which might have so much as an appearance of applying public money to Roman Catholic uses. It can only be because they are thus ignorant that they have ventured to put forth the resolutions on the higher education of Ireland reported to us. A proposal to split up Trinity College into denominational institutions, to make Queen's College, Belfast, Presbyterian, and the Colleges of Cork and Galway Catholic, to appropriate some of the funds of Trinity to the endowment of the establishment on St. Stephen's-green, and to apply the same policy to the redistribution of the funds of all endowed schools, is about as hopeless a scheme as could be propounded. England and Scotland would not listen to it. Even in Ireland itself it would not command the assent of the classes interested in higher education. In the United Parliament it would be mentioned only to be condemned.—*The Times.*

TELEGRAPHIC NEWS

London, 18th Oct., Afternoon.—The *Nubia* with the outward Indian Mails left Suez for Bombay on the 17th inst. at 9 p. m. (3 hours after contract time).—The Bombay Mail of the 2nd inst. arrived at Suez on the 17th idem.—The Bombay Mail of the 25th ultimo was delivered in London to-day.

Miscellany.

—*Christian Work*: "The Czar has made a new reform which will prove of great advantage to his empire. The Czar is temporal Head of the Greco-Russian, officially designated as the Orthodox-Catholic Faith. As early as the year 1054, in the reign of Grand Duke Isaslav I., the Russian Church separated from the see of Rome. In 1589, when Feodor I. was Czar, the Russian separated from the Byzantine Church, and had for its head a patriarch; almost independent, appointed by the sovereign. The spiritual and temporal rulers clashed, and the Emperor became Head of the Church—appointing to every office in it, only with the restriction that the hierarchy would recommend candidates, and, in certain cases, changing and dismissing persons in office. In doctrinal matters, the Czar does not exercise jurisdiction. That is in the hands of the Synod, and, in cases of difficulty, the opinion of the four Eastern patriarchs (of Constantinople, Jerusalem, Antioch and Alexandria) is demanded, and final judgment is given by a council. The Czar, who never calls himself Head, but only Defender of the Church, is bound to carry such judgment into effect. There are about 250,000 established clergy, of all ranks and orders, in Russia, and being obliged to marry, these, with their families, constitute a class numbering nearly 700,000.

"The Russo-Greek clergy are an hereditary Levitical class, whose social status is very low, though, since the time of Peter the Great, they have had the privilege of 'personal nobility.' For the most part this clergy is very poor, the stipends paid by the State being small, and the congregations, themselves, in a normal condition of impecuniosity, being unable to give them much aid. The senior metropolitan receives only 3,500 dols. per annum, whereas, in England, the clergyman in corresponding rank (Archbishop of Canterbury) has 75,000 dols. a year, with the rent-free palaces of Lambeth and Addiscom. In Russia, a bishop's salary is generally under 1,200 dols., and an archimandrite, or abbot, next below him, does not receive more than from 200 dols. to 250 dols. a year. In fact, the Russian clergy are very poor, and were becoming more needy every day, for parishes were divided and subdivided to provide, however inadequately, for the sons of this Levitical class who entered the priesthood.

"The Czar has issued an ukase which utterly abolishes the hereditary character of the Russian clergy. Henceforth they will rank, not with the nobility, but with the gentry and the mercantile class. Moreover, their number is to be greatly reduced and limited. There is to be a new distribution of cures, on the basis of population, facility of communication between villages, the moral condition of parishioners, &c. Henceforth, when the income is worth accepting, the clergy will be recruited from the educated classes. In short, without trouble or ostentatious display, the Czar has suddenly instituted a wholesale and wholesome reform in the Russo-Greek Church, which is under his control. His next step will be to recognise civil marriages between Russian Dissenters who do not acknowledge the Orthodox Sacraments."

—Same: The following is from Saragossa:—

"'God hath chosen the weak things of the world to confound the things which are mighty:' the greatest triumph that religious liberty has had in Spain has just been obtained by means of a poor, weak woman. I tell the story briefly, adding, at the same time, a few details of the

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

life and death of the instrument chosen by God to bring about a great good.

"Some two years ago, through the failure of a Spanish bank, two females, a widow and a young unmarried relative, found themselves suddenly deprived of their all. For a short time they maintained themselves by the sale of furniture, &c. but this resource soon failed them. Noticing an advertisement in the newspaper for a housekeeper in a gentleman's family, the elder of the two made a personal application; but too late—the situation had been filled up. Before she left the house, the gentleman, a Christian foreigner, put into her hands some gospel tracts, and feeling interested in the case, visited at her house, availing himself of the opportunity to explain the Gospel. The result was that the younger of the two became interested, and finally converted. But her life was to be a short one: consumption had marked her for a victim; for eighteen months she suffered patiently, meanwhile rapidly ripening for glory. The few Christian friends who visited her during her latter days can never forget her strong faith, her hope so bright, nor how deep was her joy. Both females had joined the Protestant movement, both had partaken of the communion, and were recognised as members of the Madrid church. On the 11th July the younger one died; 'and *Where* are we to bury our dead *?'. was the question of the Spanish Protestants. The Church took the matter up warmly and vigorously, passing a communication to the head Alcalde of Madrid, Don Nicolas Maria Rivero, who at once issued a most peremptory order to the Vicar-General, the highest ecclesiastical Roman Catholic authority in Spain, to the effect that this Spanish Protestant should be buried in the National Cemetery, 'as was her *right*, and that, moreover, the religious forms of the faith in which she had died were to be observed at her grave.' All was so carried out; our departed friend was conveyed to her grave in the cemetery which, till yesterday, an intolerant priesthood regarded as their special property, and there buried, surrounded by Spanish Protestants, a Spanish Protestant pastor officiating. There can be no doubt now as to the fact of religious liberty existing in Spain, nor as to how the government interprets the constitution.

"Mr. L., coming down from Madrid for the purpose, opened a kiosk in the principal plaza of Seville, for the sale of Bibles, Testaments, Gospels, Obreros, and also for the distribution of tracts; it has been most successful. M. L. considers that the Seville population is more eager to possess themselves of the Gospel than the Madrid one, the natural consequence of the work that has been so quietly carried on in the former place for several years past.

"Steps are being taken so that the Training College for Evangelists, and for students who wish to devote themselves to the ministry, be opened at Madrid in October next. Such a college will be of great service to the Gospel; without *trained* men the work cannot progress satisfactorily. But while thus advocating the taking of all measures likely to produce proper men for the work, do not think that we forget the command—'Pray ye that the Lord of the harvest would send forth labourers into his harvest.' Much prayer, much faith, and much patience are indispensable in this Spanish work.

"A letter of later date says:—'Mr. Tugwell has secured one of the kiosks in the large plaza of Seville, and every evening it is open for the sale of God's Word. It is well lighted, and on the side facing the plaza there blazes in jets of gas 'Dios es Amor.' I visited it several times, and there were seldom less than 25, sometimes a crowd of persons, round the kiosk buying the books, and the sales vary from 300 to 1,000 portions, &c. per night.'

"Contributions towards the work received by Rev. G. Carlyle, St Philip's Terrace, Kensington; Mr. Arthur Albright, George Street, Edgbaston, Birmingham; Mr. John Frank, Nugent Hill, Bristol; Mr. H. B. Jackson, Manchester (address to Plate Glass Company's Offices, 30, Brown Street); Mr. John Rew, Brown's Buildings, Liverpool; Rev. A. N. Somerville, South Park Terrace, Glasgow; Mr. T. Harvey, Moorland Terrace, Leeds; Rev. H. Linton, Birkenhead; and Mr. Edward Pease, Darlington."

—Same: "A correspondent thus writes from Madrid to the *New York Christian World*:—

"'Upon the very spot where lie the remains of 36,000 of our fellow-creatures who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand, and offers one of the Gospels of the New Testament for a half-penny. In a few hours hundreds are bought, and all the half-pence are laid out in bread and meat for the poor Spaniards.

"Your readers will also be glad to know that a large distribution of the Word has been effected at the fair of San Isidro, near Madrid, where a very large number of Bibles, Testaments, and portions, have been sold during its eleven days' duration.

"The general sale and distribution of portions of the Scripture printed in Madrid for the committee of the Bible-stand in the Crystal Palace amounts now to considerably more than a quarter of a million, 200,000 of which have already been placed in the hands of different people.

"From another writer it appears that much good is being done by a gentleman 'who is gaining entrance for the words of Jesus by means of the service of song.' He establishes classes, says this writer, to teach the children to sing, wherever he finds an open door, and, God prospering, the songs of Zion will soon take hold of the people's hearts, as they are already sung by hundreds of young voices. Our devoted friend is not unmindful in all this of the important part that music and song had in the Reformation of Germany, under the inspiration of one so gifted in poetry and psalmody as Luther. In the mission-house among the poor, he has his Sunday-school each Sunday morning, his singing-class in the evening, and his religious service thereafter. Two days in the week are also devoted to a singing-class, and one evening to religious service. What the children learn in the school they carry to their homes, and the result is a good attendance at the public services of parents interested in what their boys and girls have gathered in the school. Yet more remarkable is his entry into an asylum of orphans, or otherwise destitute girls, founded by a warm-hearted man, and sustained by himself and a number of ladies, all devotedly Catholic. Introduced one day to the school, he was pained by the character of the singing on the ten mortal sins, &c. His offer 'to teach them better how to sing the praises of God' was accepted; and every afternoon he goes to his class of affectionate girls, who already sing in happy harmonies of their tender Saviour and his boundless love."

* According to the old Spanish laws, no marriage or funeral could take place without the intervention of a priest of the Roman Catholic Church.

PASSENGERS SAILED.

Per *Columbia*, *Oct.* 16*th*:

For Marseilles.—Mr. Talbot, Mrs Jones and two children, Lieutenant S. Babington, Mr. C. H. Alsen, Captain F. Weldon, Mr. J. W. Towney, Mr. Harding, Mr. Burkith and Mr. G. D. McAllum.

For Southampton.—Mrs. Knox and infant, Mr. and Mrs. J. Lee, Captain G. L. Sullivan, Mr. and Mrs. F. Woodbridge and child, Mrs. Borthwick, and child, Mrs. Wisher and child, Captain Brock, Mrs. Marlow and child, Mrs. Hewetson and child, Mrs. Smith and two children, Cornet Reade, Mr. George Mole, Mr. Thomas Lee, Mr. Fred. Ward, Mr. Walton Britten, Ensign Shaw, Surgeon-Major T. B. Johnstone Mr. G. B. Chapman and Mr. James Embro.

For Suez.— Mr. G. W. Christison, and Mr. Russel Aitken.

Per *Neera*, 18*th*:

Surgeon Major Kelly, Col. and Mrs. Lambert and child, Mr. and Mrs. Townsend, 5 children and 2 female servants, the Most Reverend Archbishop Steins, Mr. Chambers, the Rev. W. and Mrs. [illegible] and 3 children, Miss Cahill, the Rev. George and Mrs. Sharpin, child and servant, Colonel, Mrs. and Miss Dixon and 2 children, Major Gostling, Capt. Stewart, Mr. Clarke, Lieut. Danvers, Mr. Lamborne, Capt. and Mrs. Roberts and 2 children, Madame Schiepper, 2 Masters Murray, Mr. Hammond, Mr. MacGee, Mr. Young, Mr. Ridley, Mr. Tilshall, Capt. T. P. Green, Mrs. Martin, Lieut. Darwin, and Mrs. Reynolds and 3 children.

PASSENGERS ARRIVED.

Per *Ossian*, 16*th*:

From Southampton.—Capt. C. H. Ullers, Mr. Rutherford, Mr. D. A. Duns, Mrs. Loch, Lieut. Bushman, Mr. R. S. O'Connor, Mr. and Mrs. Hulseberg and infant, Miss Lancaster, T. Bannell, J. Hunell, H. Samson, W. Hawkins, W. Allen, Mrs. Ashdown and infant, Miss Kirby, Mrs. Parry, A. T. Linstead, R. Smith, and W. Smith.

From Marseilles.—Mrs. Nichols and infant, Mr. Doenig Mr. Macintyre, Mr. and Mrs. Dodger, Mr. A. Cahn, Mr. Mittler, Mr. Law, Mr. H. D'Oyley, Mr. and Mrs. Smith, Mr. R. Riddell, Miss Johnson, Mr. and Mrs. Beard, Mr. G. Tomkins, Miss Drew, Mr. S. Bird, Mr. E. Braddon, Mr. and Mrs. Abbett, Capt. F. Dowden and Mr. Prinsep.

From Suez.—Mr. Hollman.

From Aden.—Mr. Merwanjee Cowasjee.

Per *Magdala*, 17*th*:

From Suez.—Mr. Mrs. and Miss Thomas and child, Rev. R. W. and Mrs. Harpur and child, Mr. and Mrs. Albert, Mr. Mann, Mr. Calverer, Mr. Tedwick Hunter, Mr. Purvis, Mr. Dunne, Mr. Caurlamin, Haji Abbas and Syed Ally Atterghi.

From Aden.—Mr. Eduljee Cursetjee, Mr. Cawasjee Cursetjee, H. E. Rajee Joosuf, and 26 native passengers.

DOMESTIC OCCURRENCES.

MARRIAGE.

ANGELO—FRASER—Oct. 14th, at St. Mary's Church, Poona, by the Revd. G. A. F. Watson, A.M., Edward Fox Angelo, Capt. in "The Royal" Regiment, to Mary Colquhoun, only daughter of Dr. Alik G. Fraser.

SPINNER—JOHNSON—October 16th, at the residence of the Rev. D. Macpherson, M.A., Emil Spinner, Esq., of Zurich, to Zillah, eldest daughter of Robert Johnson, Esq., late of Betten House, Market Drayton, Shropshire.

STEAD—SALT—September 16th, at Stapenhill, near Burton on Trent, by the Rev. T. F. Salt, brother of the bride, assisted by Rev. R. G. Frampton, Edward Dymoke Stead, of Bombay, son of the late Rev. Samuel Stead, of Burton on Trent, to second daughter of the late T. F. Salt, Esq., of Stapenhill H[illegible].

DEATHS.

McDOWELL.—October 15th, on the Esplanade, of diarrhœa, under Joseph McDowell, Sub-Cotton Inspector, aged 55 deeply and sincerely regretted.

FERNANDES.—October 20th, at Carvel, the child of Mr. J. J. Fernandes, Clerk at Messrs Dallas & Co., deeply regretted.

Advertisements.

BOMBAY TRACT AND BOOK SOCIE[illegible]

Hodge's Outlines of Theology	
Winslow's Precious Things of God	
do Sympathy of Christ	
Spencer's Pastor's Sketches	
Ryle's Christian Leaders of the 18th century	
Cowper, Milton, Wordsworth, Montgomery, each	
Homewards: a biography	
Studies for Stories	
A Sister's Bye-Hours	
Dr. Vaughan's Plain Words for Christian Living	
do Christ the Light of the World	
do Characteristics of Christ's Teaching	
do Voices of the Prophets	
Portable Commentary, by Jamieson, Fausset and Dr. Brown, 3 vols:	
Critical English Testament, 2nd Edition, 3 vols:	

Depository, Verge of the Esplanade.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society have agreed to prolong the period allowed for the preparation of Poetical Tracts for the Prizes offered in the advertisement, to May 15th, by two months. Manuscripts should be forwarded to the undersigned before December 1, 1869.

GEO. BOWEN,
Secretary T. and B. S.

Bombay, September 15, 1869.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 Grant Buildings, Reading, Writing, Grammar, Composition, Phonography, Mapping, History, Science, Latin, Singing, and Needle work taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

BOMBAY GUARDIAN. Terms of Subscriptions [illegible] per annum; with Indian Postage, 15-4; with Postage England Rs. 16-5-4. Payable in advance (quarterly where more convenient). communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. [illegible] repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 5.

Printed and published for the Proprietors, by WILLIAM BOYD, Acting Manager, ORIENTAL PRESS, Jail Road, Bombay.—October 23rd, 1869.